

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS
AMONG THE
FREEDMEN
AND ABROAD.

BE HATE SENT ME...TO BRING DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE OPPRESSED

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SEPTEMBER, 1870.

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SEPTEMBER, 1870.

NO. 9.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

UNCLE CATO.

A MARKED CHARACTER.

Our readers will be much interested in the sketch given below of a marked character. There is a gratifying skill in drawing the portrait, but there is sadness in the thought that such men are still left to exert a pernicious influence on the colored people. There is no intention to reflect upon any of the brotherhood of Christian Churches. The teacher who writes the article adds in a note, "I am sure the intelligent and right-thinking Baptists would deplore such ignorance, if they knew it, as deeply as I do."

Uncle Cato is a fair sample of the old preachers, who rule the colored people of the South with despotic tyranny; a class of ignorant bigots, now holding unbounded power, but whose sway must cease with the present generation.

They are appropriately called "preachers," their duty consisting in preaching five or six, or eight hours, upon the Sabbath, according to the patience of their hearers. The idea of a "minister" is unknown. The only colored man I ever knew, who ministered to the wants of Christ's little flock was a layman, in a church organized by the American Missionary Association. This man, to whom I bend with profoundest reverence and love, thought himself too ignorant and humble to speak in meeting, but made it his practice to visit every member of his church once a week, and talk and pray with each. The teachers were often surprised at his knowledge of the spiritual state of the church without knowing how he received his information. It was months

before they learned of his weekly watch and care over the brothers and sisters of the church, which was dear to him as the apple of his eye.

A distinguished divine of New York city once asked me about Uncle Cato with much curiosity and surprise, as if he were a rare specimen, whereas, every teacher of the Freedmen has seen his counterpart and been annoyed at his obstinate resistance to the progress of education and true religion.

He has sense to perceive that intelligent people will not listen to his stale, and often senseless harangues, but is too proud to learn to read and keep pace with his people, so he hates the school and the teachers, and opposes them in all secret and underhanded ways; not openly, "for fear of the people."

Uncle Cato is an orthodox, Hard Shell Baptist, immensely popular with his own denomination, and thoroughly respected by the (colored) Missionary Baptists and Methodists.

The teachers were anxious to discover the secret of Uncle Cato's popularity, and after making it a special study for long months, decided reason No. One to be the well established belief that God had taught him to read in a vision, hence entitling him to rank as an "old prophet." To be sure his reading was chiefly confined to familiar hymns and all well-known passages of Scripture. It was never clearly proven that he could read unfamiliar sentences of the simplest con-

struction. Reason No. Two—his strong self-will and determination to rule.

His orthodoxy is beyond question! Not that it accords with Westminster Catechism, the Evangelical Alliance creed, or the written formula of any known Christian Church, but Georgia traditions are the higher law from which there is no appeal. As repeatedly announced by himself and his church, orthodoxy consists, first, in visions, dreams and "travels," to warn the unconverted, assure the seeker of acceptance, and fit the soul for the second and main step, Immersion; in consequence of which is reached, third, undoubted right to the tree of life without any reference whatever to holy living. These three doctrines are the foundation, main building and capstone of Uncle Cato's theology.

As outgrowths of these come many other doctrines strongly insisted upon, prominent among which is, that a baptized person can do exactly as he pleases without endangering his salvation. The right to break any or all of the Ten Commandments, is perfectly clear to any one who has had a vision and "been under the water."

Uncle Cato is particularly loud in his affirmations of the right and duty to drink whiskey, and can never be outdone in an argument. I have talked with a great many colored preachers and laymen on the temperance question and generally could silence, if not convince them; but Uncle Cato and Uncle Dick—a character fit for portrayal by a gifted pen—are proof against any presentation of truth opposed to their opinions. They know it is right to drink whiskey, for didn't God make it? didn't Christ make wine, drink it, and how can my pen write the blasphemy?—get drunk. Does'nt the Bible say "be temperate in all things," and how can a man be temperate if he entirely abstains from drinking? To add to the force of such invincible logic, practice always agrees with preaching.

If I ever talked with this man and was not made painfully aware of his having recently taken whiskey, I do not now remember the time. He is one of those cool blooded people that can drink to excess without reeling. The better class of his church members—too few for a voice—object to his well-known habits, privately declaring it is a shame, and that he ought not to let his family suffer, as they do, from want of food and clothes.

The third Sabbath in April I saw him baptize a man who was evidently the worse for liquor. During the process of immersion the candidate was unable to control himself and really dragged the preacher under the water. A bold parishioner hinted that Uncle Cato himself may have had a drop too much, though there was no special evidence of his intoxication, and he was too far away from me for his own mouth to condemn him.

This incident, horrible as it was to the teachers who witnessed it, passed almost without comment; probably would have received no attention had they not spoken of it to their faithful Christian friends.

These same teachers sometimes wish the Keeper of the Vineyard would remove this man from his place, and they grow impatient and weary that their own work is hindered and crippled by his powerful and pernicious influence. Many sighs, and tears, and groans, have went up to the throne of Long-Suffering Patience that the seeds of righteousness and temperance might not be wasted on such sterile soil.

After four years of sowing, the impatient laborers begin to look for harvest. That time has not yet come but the blades are appearing; right in Uncle Cato's church the tender shoots are springing up; the people who can read love to take their Bibles to church.

Uncle Cato and his brother preachers declare they "have no use for Bible Christians," and want the Bibles all

left at home. In vain! the desire to display knowledge, and examine texts is stronger than the fear of ecclesiastical authority, and the word of God appears every Sabbath in one or more hands. Thus has the "irrepressible conflict" between truth and error begun. Uncle Cato with his leathery frame, powerful voice, unconquerable will, and the prestige of old traditions, is beating against the silent, unseen influence of an open Bible.

NORTH CAROLINA.

CLOSE OF SCHOOLS.

WILMINGTON, June, 1870.

Our schools have closed. They were in session eight months. We had day schools (primary and grammar), night schools, and a school of industry. We had 620 in the day schools, and 185 in the night schools. We have scholars now in all the school-readers. Many have a good knowledge of geography; a large number are considerably advanced in arithmetic; and two classes are in grammar. We have not yet reached algebra, philosophy or latin.

I have never sat for an hour in our schools, listening to the exercises of the pupils, without feeling that our teachers are doing a *great* work. We are not simply teaching reading, writing, spelling, arithmetic, geography, and grammar to six hundred boys and girls. We are trying to lift them from their degradation, and make men and women of them—true citizens of the Republic. We are trying to create the home among the ten thousand people in the city. The home does not exist now, except in germ, and in comparatively few instances. Through our influence on the young we expect to see the houses of the people becoming true homes.

MORAL RENOVATION.

We are trying to renovate the religious worship of the people—so much of

which is degrading and demoralizing. We are trying to stimulate the moral sense of the whole people through the children. We are trying to save them from the perils of their condition—idleness, drunkenness, and profligacy. And we are, beyond doubt, making progress steadily in all these things, though you must wait a generation to see our complete work.

PREPARING TEACHERS.

We are preparing teachers for the whole State. This State, larger in territory than New York, has in it at best only a few hundred schools, and most of these are hardly worth the name. *Three-fourths of the colored children of the State are waiting*, in their ignorance, for teachers. We have furnished a few. Every year we can increase the number, and send them out with better qualifications. Thus we expect, in a few years, to spread the work we are doing here all over the State.

There is no qualified ministry for the colored people, and there cannot be until the young men are educated. We are no doubt doing something to meet this great necessity.

There are but very few colored men fit to hold civil office. We are raising them up—though we do not foster political ambition, as we see it is likely to prove the ruin of a multitude of young men who are seeking office without any fitness for it.

TRAINING MISSIONARIES.

We look even beyond all this. The day of Africa's deliverance is hastening on—the day of her conversion to Christ. Where are the instruments? The missionaries on her own soil are training some of them, and the children here must go back to the land of their fathers. We expect when Ethiopia shall stretch out her hands unto God, to see among the instruments some names familiar to us now. Fifty millions of dark

souls are to be enlightened, and we are preparing the torch-bearers.

Our work does not lack scope or incentives. The channels of influence it is creating run broad and deep out into the ocean of the future. Shall the work cease? Shall these half-trained ones go back to the night of their race and their race with them? Or shall our work go on to perfection? What does the master say? What will the churches say?

HENRY B. BLAKE.

GEORGIA.

One of our teachers in Atlanta furnishes some interesting sketches of the grateful experiences of the pupils, and of her own, in not becoming weary in well doing.

ATLANTA, May 17, 1870.

One of our boys, in his remarks, said, "Our parents sent us here to be educated. We came blind and deaf, but we found the great physician here, and many of us have been healed. Our blind eyes have been opened, our deaf ears unstop, but how sad it will be if any should go away without being healed. Surrounded by loving Christians, guarding us on every side from evil, pointing us to Christ and leading the way, Christ waiting to receive; how can you neglect such opportunities?"

One of the girls said: "I came here a stranger, I am orphan and without a relative. A kind friend sent me here. I felt alone in the world, but now I feel that I have Christ for my friend, and I shall never want for a place to go for sympathy. I have no more of that feeling of loneliness. Christ seems nearer and nearer to me as I learn to trust him." She has been a Christian for several months.

This will show you something of the progress we are making in the higher life, and account for the increasing love we have for our precious work here.

A letter from the A. M. A. to Mr. Ware, asking for letters from teachers,

said, "that the first glow of the work had wore away."

That is not my experience, my heart was never so nearly full of interest and delight as now, but human nature refuses to do any more *than it can*, and I have been compelled to let my pen rest this year. I never write for publication but for the public on a smaller scale. I have always averaged one letter a day for eight months till this year.

Pardon me; this may sound like complaining, I do not mean that; only I intended to say that instead of the novelty wearing away with me it is a deep, abiding interest, that increases as I become more and more familiar with the work.

Yours truly,

CARRIE GORDON.

TRIAL AND TRIUMPH.

This touching little sketch will give an instance of the struggle in the soul of a young and ignorant Christian; and of the good results that sometimes spring from seemingly fruitless sowing.

'Twas a bright moonlight evening that I sat alone in my room. On the morrow I was to leave the little band of children that for months past had been my daily care. I had said good by, and now was thinking of the efforts I had put forth and of the little good that seemed to have been accomplished. As I thus mused, there came a light rap at my door; it was Patty, and when I had bidden her enter and be seated, I saw that she was troubled, and enquired the cause.

"I don't like Ellen, and I've got to fight her," said she, "and I thought I'd come and tell you first." "I'm glad you came, and now tell me all about it, said I." Then she told me how Ellen had at first called her deceitful, and then angry words had passed between them, and now she should fight her the first time she met her.

Now Patty and Ellen had but a few months before stood together, and taken

the vows of God upon them. Patty was in my Sunday school class and often had come to me with her trials, and I had tried to point her to Jesus "our ever present help." She was an affectionate child, and I could but love her.

To-night she seemed stubborn, and for an hour I tried to reason with her, and persuade her how wrong such a course would be; how unlike Jesus, and I asked her to try to forgive Ellen. All my efforts seemed useless, even prayer. I felt so sad, thus to part with one, whom I'd never before failed to influence. But thus we parted. I left on the following morning and scarcely an hour passed that I did not think of and pray for Patty and Ellen. No sooner had I reached my home, than I received a letter. It was from Patty. One sentence in it made me happy. 'Twas this: "Ellen and I are at peace, I kept thinking of those words you taught me the last time I saw you,

'Evil for evil; satan-like,

'Good for evil; Christ-like.'

"I did as you told me, and now I am happy. Forgive me for making you feel so sad."

THE GOSPEL FOR SINNERS.

The subjoined touching little sketch is copied from a teacher's letter to her mother:

SAB. AFTERNOON IN MY ROOM.

Our Sunday school lesson to-day was in Matt. 7: 7, 12—"Ask, and it shall be given you," &c. I had a class of little boys. Poor things, they said they thought it would never do to ask Jesus for anything unless they were good. I was so sorry for them I could have cried. What would have become of me if I had waited for that? There they were, afraid to go to the fountain till they had been washed! Afraid to ask for bread till they had been fed!

We talked of Christ's wonderful readiness to *make* them good; to grant all it

was best they should have; to open for them the door of his precious fold "just now," when, as they supposed, they must wait till they reached Heaven before the knock would be answered. Their hearts seemed touched. One accepted the pastor's invitation to "seekers," and, at the close of school, passed into a private room to receive direction "*in the way.*" As I sat in the parlor after coming home, the pastor's wife stopped on her way to her room, and with tears begged me to pray for her class—a most interesting one of young men and boys, every member of which had gone into the inquirer's meeting.

O, do pray that the dear Jesus may draw very near us.

G.

TENNESSEE.

"I was in Prison and ye came unto me."

The colored people of the South are afflicted with nearly all "the ills that flesh is heir to,"—they are hungry, thirsty, naked, sick and in prison—so that whoever, with a right heart, ministers unto them may hope that the Savior will regard it as done unto himself.

But we are glad that our teachers and pupils do not confine their labors to this race, however needy. The following article from the *Republican Banner*, Nashville, tells the story of successful efforts at the Penitentiary. While others joined in these humane endeavors, as the article indicates, yet it is proper to state that the teachers and pupils of the A. M. A. bore a large share of the toil; for we learn that "during the year every lady teacher in the Fisk University has taught more or less in the Penitentiary—some of them steadily through the year. Out of 53 teachers enrolled on the Superintendent's books, 30 were from the University."

GOOD WORK AMONG THE FALLEN.

The Sabbath-school at the Penitentiary.

The flourishing Sabbath-school which has been held in the Penitentiary for the benefit of the convicts during the past year, closed its meetings last Sabbath for the summer with exercises appropriate to the occasion.

This school has been conducted by Rev. H. S. Bennett, of Fisk University, assist-

ed by a large and efficient corps of teachers from Fisk University, McKeis' school, the public-schools and from some of the Sabbath-schools of the city. The school has been successful, not only in the number of teachers and pupils in attendance, and in the spirit manifested in the conduct of the exercises, but also in the good influence exerted morally and intellectually upon the prisoners who have attended the school.

Last Sunday, on occasion of the closing exercises, the dining hall was crowded with four hundred of the prisoners, and friends of the teachers invited from the city to be present. The opening exercises were singing and prayer. For twenty minutes the time was occupied in reciting verses on the subject, "Love." This exercise was conducted with much interest. After this was over the Superintendent presented his report, from which we make the following extract, showing the work which has been done.

Number of days taught, 28; average attendance of teachers, 37; smallest number of teachers in attendance any one Sabbath, 25; largest number of teachers in attendance any one Sabbath, 41; average number of scholars in attendance, 348 11-13; largest number any one Sabbath, 387; smallest number any one Sabbath, 300; whole number of papers distributed, 8,815; whole number of verses learned, 9,334; Testaments and Bibles distributed, 286; number who have reported themselves as having learned to read since in prison, 115; number of professing Christians, 86.

After the reading of the report speeches were made by Rev. A. J. Cushing and by three inmates of the prison, J. Davis, Wm. H. Case and Benjamin Dugan, the burden of whose speeches was the expression of their gratitude to the teachers and a fixed purpose to lead a new life. All of them were professors of religion. The remarks made by them were very touching. Rev. T. A. Mason of the city, closed the addresses. After another song the teachers were allowed fifteen minutes to speak a parting word with their pupils. The exercises were closed with two or three beautiful

hymns, sung by the teachers, who were led by G. L. White, chorister of the Fisk University. The interest of the meeting was heightened by the fact that both teachers and pupils had become warmly attached by the previous month's intercourse. The work is certainly one of very great importance and already has brought forth much fruit. It deserves the sympathy and prayers of all the good.

FOURTH OF JULY NEAR LOOKOUT MOUNTAIN,

This communication appears a little out of date, but its contrasts, and its testimony to the loyalty and sobriety of our new citizens is valuable at all times.

CHATTANOOGA, July 12, 1870.

THE PAST.

For many years the celebration of the Fourth of July in the South has been a mere farce, usually it has been made to serve as an occasion for the harangues of demagogues with the accompaniments, horse-races, drunkenness, fights, &c. Since the war, it has been quite ignored; even the old shot gun, and fire-crackers, in which the patriotism of young America had been wont to effervesce have been almost wholly transferred to the Christmas holidays.

PRESENT INDIFFERENCE.

An effort was made in this place to have a general celebration this year, but too much of a time-serving spirit prevailed, even among the large Northern element, and besides the *colored citizens*, (who are never ashamed of their loyalty) only a few of the more independent spirits "let their light shine."

The ignorance of the Geography and History of our country among the masses here is deplorable, one young Southern (white) during an examination for teacher, replied that he had never been in the state of Ohio, but had once visited Cincinnati, had no knowledge of the History of the United States, but had studied Latin and French, &c.

The Declaration of Independence has

been familiar to but few: perhaps the sentiment that "all men are created free" and equal, made it unpopular; perhaps it was cradled too near the old liberty bell with its glorious inscription.

A CHANGE.

What wonderful changes a few years may bring to pass; Fourth of July 1860, old *Lookout* frowned down upon a valley full of *slavery* and *rebellion*. In 1870 he smiled upon a very different scene, a large, orderly and respectable concourse of colored citizens with two or three N. T's (Nigger Teachers) and a small sprinkling of native P. W. T's, (Poor White-trash) had assembled to honor the Nation's birth-day in a good old fashioned style. The place was one of the delightful groves on that rail road, par excellent of the South, built by colored men under the supervision of a Boston man, the Alabama and Chattanooga R. R. The various exercises were well sustained, the opening prayer by the Pastor of the Baptist church, was peculiarly appropriate, the music by the brass band patriotic, the reading of the Declaration of Independence by a pupil of Howard school good, and with the oration of the Pastor of the Congregational church was listened to with marked attention, "The Star-spangled Banner," and "My Country 'tis of thee," by the Howard school, were seldom sung with more spirit, and never awakened more delightful echoes among rocks and hills.

GOOD ORDER.

No police were on the grounds, yet the order was perfect, no drinking excepting from the gurgling spring, no smoking, no quarreling. In the words of the efficient, and vigilant R. R. Superintendent J. C. Stanton, their behavior was that of "ladies and gentlemen." When the shrill whistle sounded the order for return to Chattanooga, all felt that the day had not only been spent pleasantly, but profitably, that they had indeed celebrated the Birthday of America, now truly the land of the free, and home of the brave.

A. L. T.

ALABAMA.

From Montgomery, the Capitol of this State, where the first Rebel Congress assembled, we receive the following communication from Rev. J. A. Bedient, our Missionary there, showing the new era that is arising in the South. Schools for colored pupils who become well trained, religious teachers, going forth to elevate their race, are the symptoms of this change.

FACTS SPEAK FOR THEMSELVES.

And as they need no comment and are what all earnest Christian hearts are looking for, I hope these I now write may not only find a place in the Missionary but in every Christian heart, in every church in the North.—We have here in Montgomery a beautiful school-building, 450 scholars and 10 teachers. In Dec. last a little church of 14 members was organized by the A. M. A. In this school there is a normal class of 16 of the most promising young men and women it has been my privilege to see in any school, white or colored, south of the Ohio river.

Under the care of the Superintendent, Mr. G. S. Pope, and the instruction of the normal teacher Mrs. C. Wilkins (both sent by the A. M. A.) this class in two years has attained a proficiency that is truly cheering, having nearly mastered the common English grammar, Davies' practical arithmetic and the preceding branches of common school education.

A few days since the Sup. of schools for Lowdens Co. came for teachers, and after examination took eleven of these. It is not only gratifying to have them accepted by a man Southern born and bred, as teachers, but when we remember that they were all slaves only a few years since, the change is wonderful, and the progress great.

They were the first teachers (colored) ever sent out from this city. They took the cars right in sight of the rebel Capitol, where Jefferson Davis took his oath as president; where the first rebel Congress met and sent their message to "open on Sumpter;" and right by the brick walls still bearing

the sign "Negro Brokers," where their fathers and mothers had been sold as slaves.

None could see these teachers go, without feeling they were going to wield a power mightier than that of senates or armies. Though many a Christian heart will rejoice at these attainments in education, and at the mighty power for good that they will wield for the rising generation, yet a deeper gratitude will be felt when it is known that an infinitely greater work than education has been wrought in many of their hearts, that a living Jesus goes with them. I can give no adequate idea of the depth and greatness of this work in my own language, and therefore will give without any alteration, a single letter sent to me and let it speak the wonderful works of Jesus in the heart, only saying that the writer is a girl of 17, a member of our little church and that she wrote it not for the public, but simply to give me her experiences and trials in opening her school.

Hayneville, Ala, July 9, 1870.

My Dear Minister.

We (herself and another girl of 15 years a teacher) did not get to Hayneville until Monday about one o'clock. We commenced our school Tuesday morning at eight. It was a real happy day with me; I did really enjoy it. Mr. Neely (Sup) asked me to govern the school, but I asked Jesus to do it, and he did it, every thing went on so smooth that I had nothing to do but look and teach, and it went so all the week. Saturday and Sunday we stayed about four miles from Hayneville; we expected to get there Saturday evening but we was disappointed, so we became discouraged, but was cheered up with the thought that we would get off Sunday, but we were disappointed again; so we had nothing to do all day Sunday but roam in the woods. I went into the woods and kneeled by a tree and prayed, and when I got up I was singing "Rock of ages cleft for me," and it seemed to me that I heard a voice saying, trust me and all things shall work well. I have not been doubtful since, but I still ask you to pray for me, pray that I may have more faith, more courage, more patience and be more bold in his cause.—Please give my kind regards to the Church, please write to me

and tell me all about the Church and prayer meeting. Saturday and Sunday I read my Bible to some people, and talked with them about our good Father. I have just found out how good it is to have a present Saviour.

Truly your Friend,

ALICE PRATT.

Mr. S. C. Stewart, at Marion in the same state, sends us this sketch of a school that has arisen out of its early discouragements, and of a church that is just entering upon its experience of trial to be followed in due time also with its triumph.

PROGRESS—A CONTRAST.

It is true that teaching among the freedmen "is rapidly losing in novelty and romance." The reason for this affords much encouragement to those who have aided the American Missionary Association in its noble and wonderful work here in the south.

Three years ago the pioneer teacher in this place was constantly reminded by many difficulties, among which was the want of a school house, that he was laboring for a class quite unused to books and school. He could not forget that he was teaching "Freedmen."

Now the teachers in Lincoln Academy, with its pleasant well arranged rooms and well graded school, find their duties essentially such as they would in any union school at the North.

The house has recently received some additional improvements, and the windows are now provided with blinds; an appropriation from the Bureau for this especial purpose was very thankfully received, although it had been hoped that something might be obtained for paying the debt, which still amounts to about five-hundred dollars, and is due to colored men for work performed by them upon the building.

It is wonderful in how short a time these pupils have become accustomed to school life, and how rapidly they have improved in appearance as well as intelligence. There are many among them who give promise of much future usefulness.

RELIGIOUS INTEREST.

During the past few months there has been considerable religious interest in the school, and we trust several conversions. Some of them find very little help or encouragement at home. One of the most exemplary and lovely girls in the school has several sisters, and her parents are both living, but not one of her family is a Christian or sympathizes with her in her new desires and hopes. Frequently it seems as though the most amiable were the last to see their need as sinners. An increased interest in the prayer meeting—a willingness to perform Christian duty—an earnest persuasive word to some school mate—this is all.

CHURCH ORGANIZED—MINISTER NEEDED.

Our church was organized upon the first Sabbath of this year, with twelve members. At the last communion one new member was received by letter. Several more—some of them upon profession of their faith—will probably unite with us at the next communion season. We have had preaching once in two weeks nearly all the time for a few months past; but the daily services of a minister residing in the midst of this people, would greatly advance the good work among them. We very much need an earnest Christian man of practical wisdom and sound common sense for our pastor.

It appears to those who have opportunities for judging correctly, and who are interested in the colored people of this place, that no more hopeful field of labor can be found in the South.

 TEXAS.

Mr. GAIL BORDEN is extensively known, especially in the large cities, as a public benefactor. His "Condensed Milk" has brought comfort and health to many a home. But it is not, perhaps, known that he is aiding in the practical reconstruction of the South. At Bastrop, Texas, he carries on an extensive saw mill, and there he also supports a teacher among the Freedmen, (Mr. G. M. Curtis.) We are permitted to examine two letters which Mr. B. received from this teacher, and from them we give the following,

"CONDENSED EXTRACTS."

"Last Sunday (May 8), we had a meeting of the patrons of the school, when I discussed school affairs as I thought they needed.

"The meeting was large; I spoke two and a half hours. From what I can learn it was the best thing I could have done just now. I spoke 1st of their new privileges as citizens, made such by the ratification of the fifteenth amendment. 2, Their duties and responsibilities, and 3rd, The qualifications necessary to meet these new requirements. I showed that education and piety only can fit us for the great duties of citizenship. Taking a survey of the school interests of the country (very briefly) I came at once to the subject of schools for Bastrop County; how many were needed (twenty-five); how many existed, (one); that one costing them not over twenty dollars per month.

"I then talked of the whiskey business in which I once engaged. I showed them that the price of one quarter of the liquor they drank, would build twenty-five new school-houses, and put a teacher in each for one year. We had seen what schools promised to do for them. What did whiskey? Made drunkards of them, beggared of their children, led them into quarrels and lawsuits and many into dishonored graves.

"I had prayed and wept over this talk. I feel that God in an especial manner stood by and helped me, and to Him be all the praise. It had an effect among them: they say it came just in time."

Two weeks later Mr. Curtis writes:

"The school is I think prospering as well as can be expected, all circumstances considered. It has been somewhat smaller of late, as some have been obliged to be in the field. We shall, I think, continue later than June first, before taking a vacation, that we may accommodate those who cannot come until the 'crop is laid by.' We are having magnificent weather, crops are growing finely; corn is above one's shoulders."

American Missionary.

NEW YORK, SEPTEMBER, 1870.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

IOWA LANDS

OFFERED FOR SALE.

The above map gives the location of about six thousand acres of choice land in Hancock Co., Iowa, the property of the American Missionary Association, which we should be glad to dispose of as early as possible.

The numbers on either side of the map, and at the top, indicate the township, the figures in the small squares show the sections, each one mile square, and the shaded parts of the sections, the portion belonging to the Association. Thus, beginning near the top of the map, the Association owns the Southern half of section 3, township 96 North, 24 West (320 acres); also, in the same township, the Northern half of section 14 (320 acres), the whole of sections 22 and 24, (each 640 acres,) and parts of sections 35 and 36, making in all, in this township 2,720 acres. In township 95 North, 24 West, 2,608 acres, and in township 94 of the same range 640 acres making a total of 6,040 acres.

The opening of a new rail road (the McGregor and Sioux City road) almost in contact with them, the general increase of rail road facilities in that part of the state, and the establishment of the county seat in the quarter section adjoining a part of them, gives these lands a peculiar value. The court house, at Concord, a good substantial brick building, wholly paid for, is less than half a mile

from section 36, in township 96, and but little more than a mile from section 24, which is only about three-fourths of a mile from the rail road station, near the intersection of the County road.

This rail road from Calmar, on the McGregor and St. Paul road, to Sioux City on the Missouri river, is finished and in operation to Concord, and graded across and beyond the county, running but half a mile from sections 22 and 24, and from half a mile to a mile from the land in sections 35 and 36, thus furnishing ready access, by rail, to the Mississippi river, Milwaukee and Chicago, the lumber regions of the North and the coal regions of Iowa, Illinois and the East. At Charles City, about eight miles due East, this road intersects the Iowa branch of the Illinois Central rail road, striking the Mississippi river again at Dubuque, and furnishing ready communication with all the important towns along that river.

The location of the Eastern and Western branches of the Iowa river, rising just north of these lands, and of the principal county road in each direction is indicated on the map.

In addition to the advantages of location the land itself is of excellent quality, with every variety of soil needful for the immediate cultivation of corn, wheat, oats, potatoes, &c., &c., or for the best of grazing, or stock farms.

The lowest price at which the Association is advised to sell these lands is, at an average of five dollars per acre. They have recently been carefully examined by Secretary Whipple and intelligent Western friends, and are confidently believed to be worth more than that, either for immediate culture, or as an investment.

The Executive Committee offers these lands to the friends of the Association; and to all,

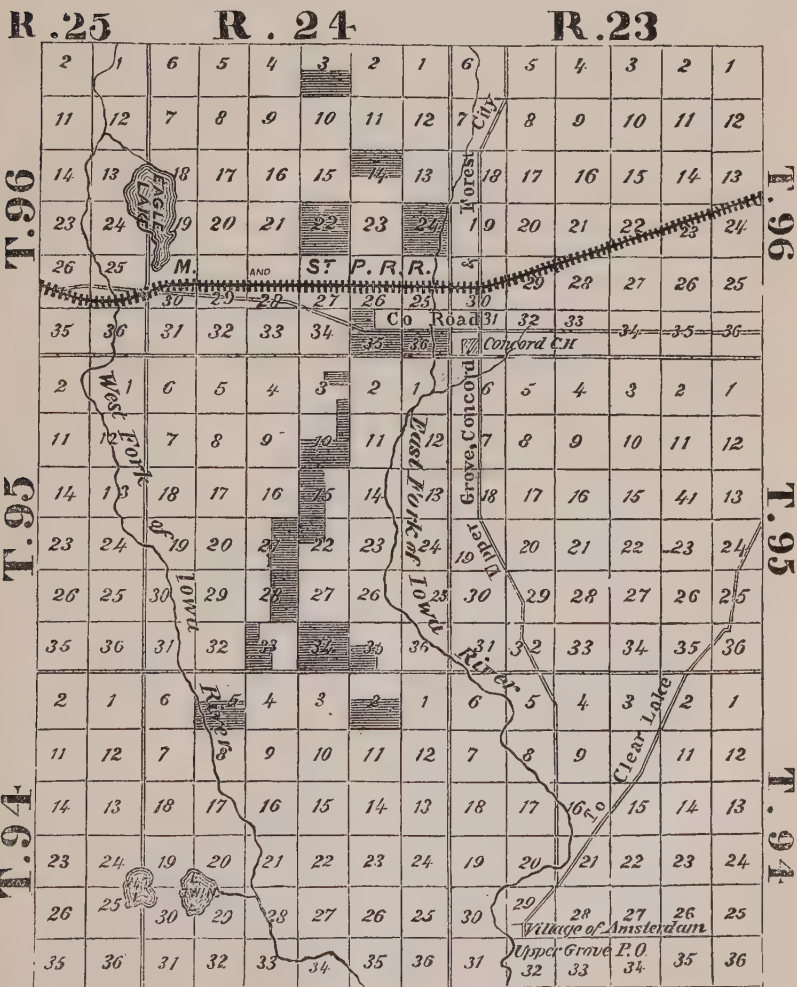
First: As a profitable investment for any who wish farms for themselves, or

their children, or who desire to place their funds where they may be reasonably secure of a gradual constant increase :

Second: As a method by which they may aid the Association, in its present necessities, and at the same time, promote their own pecuniary interests. Thirty thousand dollars realized from

the sale of these lands, would greatly relieve our treasury, and enable us to enter on a new campaign with renewed hope and vigor. We invite careful consideration of this subject, as promising benefit both to our friends and the Association, and shall be happy to furnish any more particular information that may be desired.

MAP OF IOWA LANDS.



ANNUAL MEETING.

The Annual Meeting of the AMERICAN MISSIONARY ASSOCIATION will be held at Lawrence, Mass., beginning Nov. 9th.

The address will be given by Rev. HENRY WARD BEECHER. Major Gen. O. O. Howard and other speakers will be present. The arrangements are not fully completed, but it is expected that this meeting will be one of unusual interest, as the varied work of the Association, among the Freedmen, the Chinese, the Indians and abroad, will be fully considered.

THE DANGER.

Our friends are perhaps not sufficiently aware of the perils which now threaten the work of the Association in the South. The funds of the Freedmen's Bureau are so far exhausted that the Commissioner declines any further aid for Common Schools, and as a consequence, we are cut off from the large amount which it had annually dispensed. And yet our schools, and churches, and work generally, have heretofore been on a scale to correspond with our receipts from all sources. It was easy to enlarge but it is a much more difficult matter to contract.

But deprived of the aid we have received from the Bureau, year by year, what other course is left to the Association, unless the churches will greatly increase their contributions to our treasury. The danger is that they will be satisfied with their past rate of giving, assuming that that will enable us to keep up the work to its past level.

This is a mistake which they will see the moment they understand the bearing of these facts. We therefore ask the churches and individuals to consider our need, and supply, by increased liberality, the deficit occasioned by the loss of the Bureau funds.

Why should the work, so auspiciously

begun, cease! To contract, when we ought to enlarge, seems suicidal! The interests at stake involve the whole country. If there is any home work that *must be done*, we submit it is this. We make an appeal to the pastors, to the churches, and to all our friends, to come to the rescue and relieve the Association of the dire necessity of disbanding its schools, forsaking its churches, and stopping its ear to the calls of the poor and the needy.

NO HELP FROM THE BUREAU.

We have just received the following communication which settles the question that no farther aid can be had from this quarter. We commend to the friends of the Freedmen, the closing appeal of the Gen. Supt. of Education.

WAR DEPARTMENT,
Bureau of Refugees, Freedmen, and }
Abandoned Lands.
OFFICE GENERAL SUP'T EDUCATION,
WASHINGTON, August 15, 1870.

DEAR SIR,

The rental arrangement, by which this Bureau has been aiding benevolent organizations in sustaining schools, expired on the 1st of July last. As Congress failed to make an appropriation for the continuance of the work, the arrangement, I regret to say, cannot be renewed the coming term.

It is hoped the societies will make all possible appeal to their patrons, and put forth the most vigorous efforts, at least to prevent the schools in the South from decreasing.

Very respectfully,
Yours, &c.,

J. N. ALVORD,
Gen. Sup't. Ed.

COLONIES FOR THE SOUTH.

It is worse than useless for Northern people to go South except in Colonies. If an *individual* should seek to purchase land there he will be gladly welcomed. The landlord will probably take him round in a fine buggy drawn by a splendid team. Those who have lands to

sell will treat him with "distinguished consideration," but alas! when the purchase is made and the man has brought his family to reside there, he will find a social isolation as complete as if he lived in the desert of Sahara! No Southern woman will ever visit or recognize his wife or daughters. No good school will be found for his children, no congenial church for himself and household.

But if *Colonies* will go, large enough to make their own society, sustain their own school and church, they may find cheap lands, fine climate, ready markets and an opportunity for doing good to the colored people, the poor whites, the South, the whole country and the cause of Christ.

THE MEAN PREJUDICE.

We had hoped that the lessons of the war would have taught us neither to despise, nor reject any man on account of his color. But facts are continually coming to our knowledge, from quarters least expected, which show the depth and meanness of our prejudice against those whose skins are a little darker than our own. Two instances of this we give below. The first is as follows:

George Rice, of Newport, R. I., who graduated recently at Dartmouth college, has been refused admission to a medical school in New York on account of color. He has sailed for Europe to enter a better institution in Edinburgh.

This is mean enough, but the second is meaner, because, apparently, done in the interests of religion. Read and see:—

The Young Men's Christian Association for the present year, was held at Indianapolis. From the minute report in the *Daily Sentinel* of that city, it appears that a resolution was regularly presented authorizing the employ of a traveling agent "for the prosecution of association work, and the organization of associations in the Southern States," to which the Rev. Mr. Hamilton (of Somerville) moved an amendment "that the labors of the Y. M. C. A. be extended

among our colored people, and that no discrimination be made among the young men of America upon the basis of color." This was opposed as "impolitic and unadvised, and sure to militate against the influence and power of the Y. M. C. A.'s of America," and after a sharp debate, much confusion, and the application of the previous question, this amendment was rejected, and a vote was passed that all relating to it be stricken from the minutes, and that the reporters present be requested to make no mention of it, or of the discussion which grew out of it in their accounts of the meeting.

If anything more utterly contemptible than that has been done by a Christian assembly, in this year of grace, we have failed to learn it. The Christian young men of America, sitting in solemn council on the salvation of the world, deliberately turn and smite a man for his color. We know not how to characterize this dastardly act. That the generous, brave, warm-hearted young men should have done it is all the more surprising. That Christian young men should have done it is simply astounding! Is our piety forever to be mean, narrow and cowardly, provoking the contempt of honorable high-minded men!

C. L. W.

CHINESE IN AMERICA.

Gen. C. H. Howard, Dist. Sec. of the A. M. A. in Chicago, has visited California to examine the condition of the Chinese there. We give below the first of a series of letters that will, when completed, put our readers in possession of the results of a very careful and minute exploration of the field.

SACRAMENTO, CAL., July 15, 1870.

This is my second visit to this city, in prospecting and planning for our Missionary work among the Chinese. There are about 3,000 here, most of them closely packed on one street, but besides there are laundries on almost every square, where some of them live, and nearly every white family has one or more for a domestic. In their quarters they are crowded in small rooms, and in dark and ill-ventilated cellars. It is evident they intend only a temporary

stay in such habitations. Their sojourn on earth must be short indeed, if they remain in such places as they occupy in this city and San Francisco. Add the prevalent habit with the older persons of constantly smoking opium when in from their work, of drinking liquor and gambling late into the night, and subjecting themselves to the worst diseases, from their social practices in the almost utter absence of the marriage relation, and one can readily account for the frequent suicides reported in the daily newspapers. In Marysville—where I spent last night—I saw there had been two within three days, out of a population of 1000.

I have not seen a drunken Chinaman in the month spent on this coast, but one reason is they do not drink during the day, only before supper. Most of them are fond of liquor, and take whiskey, brandy, gin, &c., according to fancy. At their groceries liquors are always to be found, not at their drug stores. Their medicines are peculiar, all shipped from China, and a matter of considerable curiosity at the Custom house. What would you imagine could be done with dried locusts or grasshoppers? My first information (from Custom house officers) was that they were used for poultices; but a Chinaman told me since that they were steeped for *tea*. Their merchandizing in this city and San Francisco is quite extensive. A great deal of capital is invested. Their trades and employments, notwithstanding the hue and cry about competition, are quite limited. They have the monopoly of the laundry business, are pretty strongly entrenched in the tea trade, make slippers cheaper than any other class can on this continent, and are in possession of the greater part of the kitchens. They are also hired upon the ranches as farm hands, and are thought indispensable in Rail Road making. But the street grading in the cities is still reserved for their rivals of the green isle, and all work

given out by the authorities who need votes. The whites have an entire monopoly of the lumber business, from the felling of the red wood trees and pines in the mountains to the last finish in house-building. Indeed, so complete is the sway of the whites in all the principal trades and lucrative occupations, that the complaint of encroachment from the Chinese seems nothing less than the despotism of an assured monopoly.

The wholesale contract system, so like the Coolie trade, should certainly be stopped. It is a mistake, however, to suppose all are under this system. I have met those who have been here since 1856. There are hundreds who have come here small children or have been born here and will never care to see China. I have conversed with those who say if they visit China, after having saved up enough for the voyage and something more, they will then return again to live in this country.

There are many more Chinese women here than I had supposed. There is no street occupied by this people where you will not find them; hundreds can be seen by walking along a single street in San Francisco. You see children, also, of all ages and both sexes, almost as numerous as white children in other parts of the city.

My inference is that many of these Asiatics have come to stay, and that this is one of the many foreign elements Providence has brought into our population and in contact with our civilization, for a wise purpose; that they are not to be ignored as to citizenship even, and that the sooner we look that question squarely in the face the better for us. Let us heed now the principles of justice, and save the chastisements which are sure to come from their violation. But leaving this question to others, the duty of the Christian Church to open to them the Gospel cannot for a moment be doubted. There was no school of any

kind at Marysville. Here, in Sacramento, the Methodists have started a Sabbath school, and teachers from other denominations come in to assist. The Sunday school in Dr. Stone's church in San Francisco consists of 300 pupils, and was begun about three months ago. That in Dr. Scudder's, commenced a year ago, has only fifty, but an effort is making to increase it. There are many places in the state where nothing is being attempted for these pagans whom God has brought to our very doors. In future letters I shall endeavor to give further the facts of their condition and to mention some of the opportunities for the A. M. A., and our plans as approved by the Advisory Board on this coast, viz: Rev. Dr. Mooar and Dwinell and Revs. Kimball, Frear and Atherton.

C. H. H.

OUR COLLEGE RECORD.

In our last Magazine we presented an encouraging array of notices of the anniversaries of our young institutions of learning at the South. That of Berea, the oldest and most advanced, had not then reached us. We are glad to give below a report of Commencement Exercises at Berea from the pen of one of its teachers.

BEREA COLLEGE.

The Fourth Annual Commencement of Berea College, occurred on the 29th of June, and was attended by a large concourse of people. The exercises of the morning consisted in orations, by members of the present Sophomore and Freshman classes, and essays by young ladies of the Ladies Course. The most striking characteristic of the exercises by the students, was their straightforward and practical character. The young people evidently had something to say, and spoke to most attentive listeners. Among the subjects were, "A Plea for Education," "Purification of Politics," "Mission of the Ungifted," and "The White Man's Party."

A gentleman who had attended many Commencements elsewhere, said that he had never been so heartily interested on

any similar occasion. To see in the heart of Ky. an audience of between one and two thousand, composed of about equal numbers of white and colored, intermingled without constraint, was in itself enough to kindle the enthusiasm of a lover of liberty. Several of the students had been slaves. When one of them, a young lady of such beauty and complexion too, as many a belle might envy, alluded to her former condition, she sent such a thrill through the audience as is rarely witnessed. In the afternoon addresses were made by a member of the faculty, and Judge Goodloe, of Lexington. The former showed that as all the ends of the college were intimately related to the truth, the college from the nature of the case must be Christian. Judge Goodloe referred to the deep interest he had taken in the institution from the first and rejoiced that it had lived to see its principles triumphant.

The college is growing continually in public estimation. The outward opposition has ceased and many who looked upon the school with contempt are beginning to enquire "whereunto will this grow." The blessing of God has been with us; and our hearts are full of hope for the future. Struggles with poverty, and hard work are before us, but He that hath begun this blessed work will carry it forward. If we who are now entrusted with it should not be found faithful, He will raise up others, who will here accomplish His desires in reference to Christian education.

The value of the college is in the earnest Christian character of its students. Having the Lord Jesus in them, they are of course strong and are revealers of Him wherever they go. Eight Sunday Schools in the region about Berea are successfully conducted by them and hundreds taught every Lord's day of the Savior's love.

The community about the college is having a slow but healthful growth. It

offers many attractions to families desiring to live in such an atmosphere and educate their children at an institution, where are afforded excellent facilities for thorough and accurate scholarship, under Christian influences. The college which owns a larger tract of land, is now selling to actual settlers the choice of village lots at \$100. Farms in the vicinity can be purchased at prices varying from \$15 to \$40 per acre, though rapidly rising in value. There are good openings for capital, and a few good mechanics could find desirable homes here.

The fears of some of our friends abroad that after the passage of the 15th Amendment, we might have some annoyances, have proved entirely groundless. No one here had any such apprehensions. We have no more feeling of unrest, than if we were in the heart of New England.

J. A. R. R.

THE ELECTION.

As a fitting supplement to the above, and as indicating perhaps the influence of Berea on the surrounding country we copy the following item from a letter just received.

BEREA, KY., Aug. 4, 1870.

Election is over. The voting was marked with as much soberness and cheerful quietude as we ever have at a commencement exercise at Berea. The triumph of U. S. law in this particular was most successful.

The qualification of black men to vote is demonstrated; yes their superior fitness over that of large numbers of whites in this county and vicinity. Hundreds of poor whites have sold their votes in this election, (probably never more money spent in an election in the county) and yet not a colored man could be bought or purchased by any means to vote against his principles.

When we consider the fact that these men live in the very houses of these Democrats and hourly meet their frowns and implied threats and offers of bribery, and still resist all these combined influences, and courageously face these men at the polls, their conduct is wonderful; never saw such a display of moral courage in my life.

Yours truly,
G. C.

A FAMILY NEWSPAPER.

We welcome the communication of Gen. Armstrong given below. The establishment of "a family paper adapted to the poorer classes in the South, especially the Freedmen," is worthy of consideration. There are difficulties of expense, editing, circulation, adaptability, &c., that should be duly considered, for it is no trifling job, these days, to succeed with a newspaper enterprise. But Gen. A. has marked out a definite plan, and the end to be attained is certainly desirable. Let the subject have attention.

HAMPTON, Aug. 1870.

I have, for some time, been thinking of the need of a family paper adapted to the poorer classes in the South—especially the Freedmen. The large majority of them are unable to read, and, in spite of all that has been done, are to-day beyond the reach of all Christianizing and civilizing influence. Not over four hundred thousand (I don't believe more than half that number) have been adequately taught. Only a tenth have anything like an education.

Our institutions are working slowly and surely along, but is there not some way of penetrating more rapidly these great ignorant masses? Could not we place a pure and beneficent light in many households, and do a vastly important work by establishing a paper that would be taken by thousands who never before took one, as well as by thousands who now subscribe for local journals, but would welcome and would be influenced by a family and home periodical, not political, but devoted to the farm, garden and fireside, to education and Christian living?

I know of nothing which occupies this field, which is to the Southern laboring classes what "Hearth and Home" is to New England.

I will suggest an outline of the proposed paper, asking criticism and suggestions.

1st. It should be illustrated; every cabin has a picture or daub indicating a marked and universal taste. The way to teach those who cannot read is by forms or figures; the educating power

of well chosen pictures is great, they never would be torn up, but put up on the side of the house and be looked at for years by scores of people.

The once-used pictures of Northern illustrated weeklies could, I suppose, be obtained on reasonable terms, and would afford a wide field for selection.

2nd. It shou'd be adapted to the freedmen and poor whites. Let them have something good that is readable, attractive; they are like children who need more entertainment than grown people. The negro, especially, has a keen sense of what is funny; this should be engaged, very carefully, and through it whole doses of good advice and instruction could be administered to a willing and cheerful patient. I believe in a paper that should talk, not preach, that should enter the cabin as a welcome guest, make the children happy, and lend a helping hand in the way to a better life, as well as along the whole range of practical duty.

Dull heavy writing would be useless, it should be fresh, sparkling, like conversation, clear and forcible, yet simple.

3rd. It should be cheap, perhaps a semi-monthly, could be issued for \$1.50 or \$2.00 a year. Within two years it ought to be self-sustaining; I could not expect it to pay its way at once. There need not be very great labor about it, because most of the matter might be selected.

I am curious to know, whether this idea is favored by those interested in Southern educational work.

Yours sincerely,
S. C. ARMSTRONG.

OBSTACLES.

From a Missionary in the South.

When a man undertakes a job, he needs to know the extent of his work, and the hindrances, that he may rightly measure his energies, and not fail

through disappointment. So the church, in the work of elevating the Freedmen, should know the magnitude of the undertaking and the difficulties, that she may put her strength to the work, that her faith may triumph over the obstacles.

The religious worship of the Freedmen is a great hindrance to their elevation. Much of this worship goes back for its source to Ethiopia and not to Bethlehem. These preachers are very ignorant and a considerable percent. of them, no doubt, licentious, yet they teach the people that they preach to them by Divine inspiration, that their sermons are given them directly from heaven. Of course such men need no further teaching and the people who thus regard them, listen to their ranting and ask for nothing better.

We have been staying about an eighth of a mile from one of these African churches. They begin their service on Sunday morning at sun-rise with a prayer meeting. At half-past 10 they assemble for the day, and the house is filled most of the time till sunset, when there is a little recess till the house is lighted, then they often continue till midnight. As many as five nights in the week the church is open and these meetings often continue till far into the night. They pray, they sing, they leap, they shout, they dance with joined hands, they go into contortions, they scream and wail and become insensible. I have lain down on my bed at night in a room back from the street, and supposed that heavy carriages or men on running horses were passing by. I could not be made to believe that the noise and the jar come from that religious assembly till I arose and went to the door of the house. A lady said they could not scream worse if they were thrown into a den of lions. Almost every night of their assembling the neighborhood is disturbed by a noise which would be stilled by the police if it were any other than a religious

meeting. And all this, they think, comes by the direct power of the Holy Ghost. Their vital forces are exhausted, they suffer in health, they are kept in heathenish degradation, yet in their dark minds it is the process of salvation.

Among such a people large congregations are not easily gathered to listen to the simple and intelligent preaching of the Gospel of Christ. But how are these evils to be removed? The children in our schools already see the sham. God grant they may learn to distinguish the true from the false, and not learn to scoff at every thing sacred. A better social life will remove this. No people who know the bliss of home can be kept together so many hours in drawling over the same tunes, repeating the same utterances, so many of which have no meaning to them. The Spirit of God in his true power, acting with an advancing intelligence, will correct their erroneous views of his agency, and bring them to a better life.

Another great hindrance to our work, is the destruction of the family by slavery. I have sometimes looked along a whole class in our school and wondered whether there was a pure African among them. I have sometimes found myself asking whether there is more African or Anglo-Saxon blood in our colored schools. It is not so much so in the country, but in the cities the desire which prostitution meets in other civilizations was met by universal license. License ran riot over this Southern country. How many of the Freedmen are children of *lust* and not of love. In them the "passions" are hereditary. What wonder then that a fair girl—for many of them are fair—seeing only poverty and toil for her in ordinary life, should yield to the offer of luxury and pleasure and fall into ruin. met the other day a poor fellow who was born in Carolina and had one he called wife, and children. They were sold from him,

and he was sold to Richmond and then to Arkansas and was with the army that surrendered at Vicksburg. He has returned to his native state and brought a wife with him but she has no children, and he is seeking the children of his youth. Their mother, though I could see his heart yearns for her, he can never hope to have with him. What a work is reconstruction in the midst of such a ruin! Nothing but the diffusion of intelligence, the thorough awakening of the moral sense of the people and the power of Divine Grace can build God's holy temple of home in the midst of such a desolation.

But you ask, "Do not these things which you see every day discourage you?" *Never*. We are training the men and women who are to see the social, moral and spiritual regeneration of this Southern land. We know that Ethiopia shall stretch out her hands unto God. We know that Christ must have his own. We know that God who has brought this people out of bondage by a deliverance as marvelous as that of old, though they may come through a forty years wilderness, will bring them to a promised Land. If we were infidels we might be discouraged, as we are Christians we cannot be, and we only ask of you the same patience we are trying to have, the same faith we cherish, and no greater sacrifices than we are willing to make for the salvation of a race for whom Christ died.

DESCRIPTION OF FLORIDA.

A Sentence Eight Hundred Words Long.

An article in a recent number of *Lippincott's Magazine* contains one of the longest sentences on record. It is found in a well written paper on Florida, and is, at the same time, a literary curiosity and a good description of that somewhat peculiar State.

"I propose, then, to give my readers some description of this old yet still strange and wild country, that has been settled for three hundred years, and is not yet inhabited—a land of shifting sand and of deep mud—a land of noble rivers, that

rise in swamps, and consist merely of chains of shallow lakes, some of them twenty miles long and twelve miles across and only twelve feet deep—of wide, sandy plains, covered with solemn-sounding pines—of spots so barren that nothing can be made to grow upon them, and yet with a soil so fertile that 'if you tickle it with a hoe it will laugh with an abundant harvest of sugar, cotton, rice, and fruit—a land of oranges, lemons, pomegranates, pineapples, figs, and bananas, whose rivers teem with fish, its forests with game, and its very air with fowl; where everything will grow except wheat and apples; where everything can be found except ice; yet where the people, with a productive soil, a mild climate and bountiful nature, affording every table luxury, live on corn grits, sweet potatoes and molasses; where many men possessing forty thousand head of cattle never saw a glass of milk in their lives, using only the imported article when used at all, and then calling it *consecrated* milk; where the very effort to milk a cow would probably scare her to death, as well as frighten a whole neighborhood by the unheard of phenomenon; where cabbages grow on the tops of trees, and you may dig bread out of the ground; where, below the frost-line, the castor-oil *plant* becomes a *tree* of several years' growth, and a pumpkin or bean vine will take root from its trailing branches, and thus spread and live year after year: where cattle do not know what hay is, and refuse it when offered, so that the purchase of a yoke of oxen is not considered valid if the animals will not eat in a stable; and where in the mild winter, when the land grass is dried up, horses and cattle may be seen wading and swimming in the ponds and streams, plunging their heads deep under the surface to bite the water grasses and moss; where many lakes have holes in the bottom and underground communication, so that they will sometimes shrink away to a mere cupful, leaving many square miles of surface uncovered, and then again fill up from below and spread out over their former area; where some of them have outlets in the ocean far from shore, bursting up a perpetual spring of fresh water in the very midst of the briny saltness of the sea; where in times of low water during a long, exhaustive dry season, men have gone underground in one of these subterranean rivers from lake to lake, a distance of eight miles; where the ground will sometimes sink and the cavity fill with water until tall trees, that had stood and sunk upright, will have their topmost branches deeply covered; where rivers will disappear in the earth and rise again, thus forming natural bridges, some

of them a mile in breadth; where, instead of spring, summer, autumn, and winter, there are two seasons only—eight months summer and four months warm weather; where the winter is the dry season, and the summer almost a daily rain; where, in order to take a walk, you first wade through a light sand ankle-deep, and then get into a mud-puddle, and some of these mud-puddles cover a whole county; where no clay is found fit for brickmaking, and people build houses without chimneys; where to make a living is so easy a task that every one possesses the laziness of ten ordinary men, and every one you wish to employ in labor says that he is tired, and would seem to have been born so; whereagues would prevail if the people would take the trouble to shake; where a large orange tree will bear seven thousand oranges—leaves, buds, blossoms, half grown and full grown fruit all at once—and every twenty-five feet square of sand will sustain such a tree; where, in many parts, cold weather is an impossibility, and perpetual verdure reigns; where the Everglades are found, covering many large counties with water from one to six feet deep, with a bottom mud-covered, yet underneath solid and firm, from which grasses grow up to the surface—a sea of green, and with islands large and small scattered over the surface, covered with live-oaks and dense vegetation; where alligators, or 'gators, as they are called in Florida parlance, possess undoubted aboriginal rights of citizenship, and mosquitos pay constant visits, and are intrusive and even penetrating in their attentions to strangers."

BOOK NOTICES.

"AMERICANS AT HOME."

BY DAVID MACRAE.

2 vols. Edinburgh: Edmonston and Douglas.

The name of David Macrae is familiar to our readers. He is first mentioned in our Magazine as a Scotch gentleman, traveling in Canada and the United States, and as becoming much interested in the recently emancipated slaves. On Mr. Macrae's return to Scotland, he aroused the good people of that land to the generous contributions of Bibles and money, so frequently referred to in our pages.

The observations of Mr. Macrae on this continent, are embodied in the volumes named above. We have not seen

them, but from the copious extracts given in the *Glasgow Herald*, we copy the following lively and life-like sketches of the

ODDITIES OF NEGRO WORSHIP.

The negroes are very homely and direct in their prayers, and the person who leads will sometimes offer up special petitions for himself and his wife and children. Strangers too are generally noticed. I sometimes heard myself prayed for as "de white gemman in the corner," or "de white brudder near de door."

The turns of expression are often very quaint, and sometimes comical. One man prayed—"Lord, when we's done chawin' all de hard bones, and when we's done swallerin' all de bitter pills, take us home to thyself." Another prayed God to "sneak away by the Norf and bress de good folks dere." "O Lord," cried another, who was eager to see some signs of revival amongst his people, "Stir dese yere sinners up right smart, an' don't be as merciful as you generally is."

Another, who was leading the services at a crowded meeting, bewailed in a stentorian voice the sins of the people, which he enumerated, adding, in the same tone, "Remember I tells you dese things privately, O Lord."

A common form of prayer is, "O Lord, we come to Thee like empty pitchers to a full fountain to be filled." One old man (Uncle Nat, at Fuller's Plantation, South Carolina) varied this figure with doubtful advantage by saying, "We come to Thee like empty pitchers *without any bottom*, to ask if it be Thy will to fill poor me wid Thy love." In the same prayer he said, "We know dat dow are a just God, gad-erin' where dow hast not strawed." He prayed God to bress de good brudder who was so good as to ax me to pray," but whether the audience thought the "brudder" deserved a blessing for this, may be considered doubtful.

I could often see that these poor people though pouring forth a torrent of words, were rather looking to God and trusting to the Spirit of prayer than seeking to express special wants. The consequence was that very often their sentences had neither beginning nor end; and one clergyman said it would take heaven's best grammarian sometimes to make out what they wanted. Some of their expressions show the presence and influence of Roman Catholicism:—"Lord, if yar is busy to-night, and can't come down yourself," prayed one woman, "please send mudder Mary wid her broom to sweep de chaff from our hear s."

Many of their images are drawn from

slavery. The planter's big house gave them their notion of magnificence; the planter himself, riding about on his horse gave them their ideal of dignity and power. Hence such expressions as these:—"Mount thy hoss, Lord, from the top of Zion hill, ride around this congregation, and touch up some sinners' hearts." One exhorting brother spoke of death as "cuttin' around on his swift hoss, up one street and down the other." Another said in his supplication,—"Didn't you promise, Lord, to mount yer milk-white steed and ride round dis yere Memphis in a particular manner?"

THE SOUL'S INQUIRIES.

"Answered in the Words of Scripture."

BY G. WASHINGTON MOON.

London: Hatchards, 187, Piccadilly. N. Y.: Pott and Emery, 5, Cooper Union.

This handsomely bound and finely printed little book was forwarded to us by the London publishers. The design of the volume is to present, for each day, a question and answer, both in the language of Scripture. There is also a diary leaf opposite each page, with dated headings, for the autographs of friends under their respective birth days, or for the brief record of God's daily mercies.

In this busy age there is too little of religious contemplation. If each Christian would ponder daily these texts, and take time to consider and note down the suggestions arising therefrom he would be a wiser, better and happier man.

MAGAZINES.

"SUNDAY MAGAZINE," by Dr. Guthrie.
"GOOD WORDS," by Dr. Norman Macleod.

These sterling Christian Magazines, republished by J. B. Lippencott & Co., Philadelphia, make their ever-welcome appearance regularly on our table. We can commend them as good family reading.

"Why," asked a governess of her little charge, "do we pray God to give us daily bread? Why don't we ask for four days, or five days, or a week?" "We want it fresh," replied the ingenious girl.

CHILDREN'S DEPARTMENT.

BEWARE OF THE WOLF.

BY A. L. O. E.

You need never fear, little children, to meet
A wolf in the garden, the wood, or the street;
Red Riding hood's story is only a fable,
I'll give you his moral as well as I'm able;
Bad Temper's the wolf which we meet everywhere,
Beware of the wolf, little children, beware!

I knew of a boy, neither gentle nor wise,
If you tell him a fault, he gives saucy replies;
If kept from his way, in a fury he flies,—
Ah! Passion's the wolf with the *very large eyes*;
'Tis ready to snap, and to trample and tear,—
Beware of the wolf! little children, beware!

I know of a girl always trying to learn
About things with which she should have no concern;
Such mean Curiosity really appears [cern;
To me like the wolf with the *very large ears*.
All pricked up to listen, each secret to share,—
Beware of the wolf! little children, beware!

And Greediness, that's like the wolf in the wood
With the *very large mouth*, ever prowling for food,
That eats so much more than for health can be
good,—
That would clear a whole pastry cook's shop if it
That never a cavity to others will spare,—
[could;
Beware of the wolf! little children, beware!

PASSION, PRYING and GREEDINESS, each thus ap-
pears
As a wolf with fierce eyes, a large mouth, or big
ears;
They bring to our nurseries fighting and fears,
They cause bitter quarrelling, trouble, and tears,
Oh! chase them and cudgel them back to their
lair,—
Beware of the wolves! little children, beware!

BAD BARGAINS.

Once a Sabbath-school teacher remarked that he who buys the truth, makes a good bargain; and inquired if any scholar recollected an instance in Scripture of a bad bargain.

"I do," replied a boy. "Esau made a bad bargain when he sold his birthright for a mess of pottage."

A second said: "Judas made a bad bargain when he sold his Lord for thirty pieces of silver."

A third boy observed: "Our Lord tells us that he makes a bad bargain who, to gain the whole world, loses his own soul."

I have seen a good many boys in my time who have made bad bargains. Some change the Sunday-school for the street; and home for wicked company; and the Bible for bad books; and health for tobacco. They always get the worst of it. Boys look out for these bad bargains.

"YOUR FATHER WANTS YOU."

Father Hunt tells the following story:
—During the recent war, it was reported

to a father, in one of the States, that his son, who was in the army, had perished on the battle-field.

Soon after, another report came, that he was not killed, but wounded.

On hearing this, the aged father at once set out on foot for the seat of war, with the view of finding out how the matter stood, and, if perchance his son was still alive, of lovingly ministering to his wants as he lay smarting of his wounds.

When, however, after a long and fatiguing journey, he reached camp after camp of the huge hosts scattered over the Southern States, no one was able to tell whether his son was dead or alive; whether he was lying in the grave, or among the wounded in the tents.

The tents were often stretched for miles along the plain, and were so numerous, contracted, and crowded, that a long time must have been spent before the father could visit them one by one, and make inquiry about his son.

But to the loving father every moment seemed an age, as he thought that mayhap the life of his beloved son was trembling in the balance; and so, impatient of delay, his yearning love devised a novel plan for at once finding out its object.

With plaintive wail, he went up and down among the tents of each camp he visited, crying as loudly as he could, "John Thomas, your father wants you!" "John Thomas, your father wants you!"

Week after week, in a state of utmost suspense and anxiety, he continued his strange, piteous cry, and even during the silent watches of the night, he was heard repeating the one call of seeking love: "John Thomas, your father wants you!"

Nor was his call in vain. The words of the old man, which had moved to their depths the hearts of all who heard them, at length fell upon the ears of the wounded son. They were the first words he heard on recovery from a lingering fever, and were recognized by him as the voice of his own beloved father. No human tongue can describe the joy of the meeting that followed.

Reader, if God has put such love as that into the earthly father's heart, if he has put it, mayhap, into your own heart, must he not have like seeking love, in infinitely greater measure, in his own great heart?—*Young Reaper.*

American Missionary

LETTER TO THE TREASURER.

AUGUSTA, MAINE.

Enclosed is \$15 in part to make my wife Mrs. Mary Ann Dorr, L. M. The balance of the \$30 shall be forthcoming by-and-by.

Allow me to trouble you to say that I deem the work of the Am. Miss. Ass'n. the PARAMOUNT Christian enterprise of the day. It should be also of the statesman and patriot. Yours respt.,

J. D.

RECEIPTS

FOR JULY, 1870.

MAINE, \$253.97.

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| Augusta. John Dorr..... | 15 00 |
| Bath. Chrs. Russell and Eliza Bowker \$2. each, J. S. \$1..... | 5 00 |
| Dennysville. Washington Co. Bible Soc. by Peter S. Vose..... | 100 00 |
| Ellsworth. Mrs. Lucy T. Phelps \$10. Miss. L. L. P. \$1..... | 11 00 |
| Monson. Mrs. Isaac Tyler..... | 5 00 |
| North Anson. Mrs. Eunice S. Brown and Children..... | 11 15 |
| South Berwick. Cong. Ch..... | 39 32 |
| West Bath. Isaiah Percy, \$1, Beulah B. Percy, \$3, B. J. 50c..... | 7 50 |
| Winthrop. Coll. by Dea. Moses H. Metcalf..... | 60 00 |

NEW HAMPSHIRE, \$73.43.

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|---|-------|
| Candia Village. Jona. Martin..... | 2 00 |
| Deerfield. Rev. J. C..... | 1 00 |
| Goldstown Centre. Saml. Pour, \$5, Mrs. C. Martin \$2, 3 individuals \$1. ea, Others \$1..... | 11 00 |
| Hinsdale. Cong. Ch..... | 12 92 |
| Jaffrey. Cong. Ch..... | 15 50 |
| Marlow. FRANKLIN DOWNING to const. himself L. M..... | 30 00 |
| Orfordville. Dea. N. R..... | 1 00 |

VERMONT, \$189.83.

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| Bakersfield. Mrs. Eunice Paige..... | 10 00 |
| Barnet. Cong. Ch..... | 24 90 |
| Cornwall. Cong. Ch. \$24.32, Rev. S. W. Magill \$10..... | 34 32 |
| Coventry. Ladies' Benev. Soc. \$6., and b. of C..... | 6 00 |
| Danby. David Wetherby..... | 5 00 |
| Essex. Cong. Ch..... | 7 00 |
| Glover. Cong. Ch..... | 10 00 |
| Hartford. "A Friend"..... | 1 00 |
| Ira-burg. Cong. Ch..... | 15 00 |
| Middlebury. Cong. Ch..... | 28 82 |
| Mont-gue. Mrs. J. L. C..... | 50 |
| Pitt-ford. Lydia Powers..... | 5 00 |
| Poultney. "A few Friends"..... | 5 00 |
| Westford. Cong. Ch (ad l)..... | 3 35 |
| Windsor. Cong. Ch. \$ 3.94 L. J. McIndoe \$10., to cons., REV. SILAS P. COOK, L. M., | 83 94 |

MASSACHUSETTS, \$4,071.30.

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| Abington. "A Friend"..... | 10 00 |
| Amesbury. Mrs. Eunice Griffin \$2., J. M. and E. O. \$1. ea., Others \$2..... | 6 00 |
| Amesburg and Salisbury. Mills Village Cong. Ch..... | 15 45 |
| Amesbury and Salisbury. Union Evan. Ch..... | 11 90 |
| Andover. Coll. by T. S. Bunell..... | 10 25 |
| Ashburham. Second Cong. Ch. \$14.25, | |

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| Marshall Wetherbee, \$5., | 19 25 |
| Boston. "A Friend"..... | 25 00 |
| Cambridgeport. Rev. C. H. Whitney..... | 10 00 |
| Charlestown. Ladies' Freedmen's Aid Soc..... | 25 00 |
| Chicopee. First Cong Ch..... | 16 86 |
| Conway. Cong. Ch. to const. REV. WM. A. THOMPSON, COL. AUSTIN RICE, BENJAMIN WELLS and MRS. THOMAS FIELD, L. M.'s | 129 85 |
| Easton. Cong. Ch..... | 10 00 |
| Foxborough. Cong. Sab. Sch..... | 25 00 |
| Globe Village. T. Marsh..... | 5 00 |
| Granville. Cong. Ch..... | 26 25 |
| Great Barrington. Cong. Ch..... | 54 86 |
| Groton "M. M. S. S."..... | 5 00 |
| Hamp-hire Co. "An Old Friend,"..... | 104 00 |
| Hardwick. First Calvinistic Sab. Sch..... | 5 20 |
| Hyde Park. —b. of C..... | |
| Ipswich "A Friend" \$2., "A Friend" \$1. Kingston. Mrs. L. W. Winslow \$10. N. H. \$1..... | 3 00 |
| Launce-ter. Cong. Ch..... | 11 00 |
| Lee. Cong. Sab. Sch..... | 6 50 |
| Littleton. Cong. Ch..... | 75 00 |
| Lowell. Member of Kirk St. Ch. \$5, "S. A. G." \$5., | 6 36 |
| Marblehead. First Cong Ch..... | 10 00 |
| Medway Village. Cong. Ch. (ad'l)..... | 16 00 |
| Newton. Eliot Cong. Ch..... | 50 |
| North Brookfield. First Cong. Ch. by Mrs. D. C. Batcheller, (\$30. of which to const. EZRA D. BATCHELLER, L. M.) \$10.151. First Cong. Ch. \$17., and Sab. Sch. \$38. Cong. Ch. (\$8. of which from H. Kilnor.) \$173.45. Union Cong. Ch. \$34., | 238 96 |
| Northampton. H. M. C..... | 355 96 |
| North Hadley. Cong. Ch..... | 3 00 |
| North Leominster. "Life Member"..... | 18 00 |
| Norwich. Cong. Sab. Sch. 2 b. of C..... | 2 00 |
| Pern. Cong. Sab. Sch..... | 21 00 |
| Pittsfield. South Cong. Sab. Sch. \$23.90, "A Friend" \$2.15..... | 26 05 |
| Princeton. Mrs. J. H..... | 26 05 |
| Rutland. Cong. Ch..... | 1 00 |
| Sherborn. Cong. Ch..... | 25 70 |
| South Weymouth. Josiah Reed for Straight University..... | 24 33 |
| Springfield. Olivet Ch. \$55.92. bal. to const. ASA M. PIPER and JAMES M. WHEELER, L. Ms; North Cong. Ch. \$41.38 bal. to const. E. C. PLYMPTON and LIZZIE F. BLISS, L. M's..... | 330 00 |
| Stockbridge. D. R. Williams, \$50., for a Teacher, Mrs. W. Whitney \$5.50, Mrs. Lucy T. Brewer \$5., | 97 30 |
| Stou-eliam. Silas Dean, \$2. and b. of C..... | 60 50 |
| Taunton. Rev. R. H. Cobb..... | 2 00 |
| Templeton. J. Lamb..... | 1 00 |
| Townsend Centre. "M. B."..... | 2 00 |
| Ware. Isaac Walker..... | 1 00 |
| West Medway. Seth Partridge..... | 5 00 |
| West Newton. Mrs. Adolphus Smith..... | 10 00 |
| West Springfield. First Cong. Ch. to const. Mrs. AARON BAGG and Mrs. JAMES ELDRIDGE L. Ms..... | 77 77 |
| Weston. ESTATE of Mrs. Mary Ann H. Bigelow by E. C. Estes, Ex..... | 1000 00 |
| Weymouth and Braintree. Ladies' Evan. Home M. Soc..... | 22 00 |
| Winchendon. Mrs. E. K..... | 25 |
| Winchester. P. Stevens..... | 2 00 |
| Woburn. First Cong. Ch..... | 140 25 |
| Worcester. Franklin Whipple for a Teacher..... | 90 00 |

RHODE ISLAND, \$910.97.

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| Bristol. ———..... | 15 00 |
| Providence. ESTATE of Mrs. Louisa Grosvenor, by Hon. Geo. M. Brooks, Ex. \$5 0, High St. Cong. Ch. \$395.79..... | 895 79 |

CONNECTICUT, \$2,471.50.

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| Danbury. E. Blackman..... | 2 00 |
| East Hampton. A. N. Niles..... | 133 00 |
| Greenville. Cong. Ch. \$50. for a Teacher, Cong. Sab. Sch. \$37 50..... | 87 50 |
| Greenwich. Dea. Jonas Mead..... | 10 00 |

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| Goshen. Cong. Ch. \$23.14, Mrs. F. M. Doubleday \$5..... | 28 14 |
| Guilford. Mrs. S. B. Chittenden, Jr..... | 10 00 |
| Harford. First Cong Ch..... | 144 40 |
| Jewett City. Mrs. J. Johnson..... | 2 00 |
| Killingworth. Cong. Ch..... | 19 25 |
| Mansfield. Cong. Ch. to const. Mrs. SARAH D. WELCH, L. M..... | 43 00 |
| Middlebury. Cong. Ch..... | 55 98 |
| Monroe. Cong. Ch..... | 16 75 |
| New Britain. Central Cong. Ch..... | 110 00 |
| New Haven. Central Ch. \$274.49, Chapel St. Cong. Ch. \$115.32, "A Friend" \$50., Mrs. A. Treat, \$20., Mrs. Robert Crane \$15. bal. to const. AUGUSTIN A. CRANE L. M., Emeline Townsend and Sarah Townsend, \$5. ea., "Member First Ch." \$2..... | 486 91 |
| New Milford. Cong. Ch..... | 73 05 |
| North Woodstock. Miss. S. R. Childs..... | 15 00 |
| Pomfret. First Cong. Ch..... | 32 00 |
| Stafford Springs. Cong. Sab. Sch. for a Teacher..... | 63 00 |
| Southington. Cong. Ch..... | 30 40 |
| South Windsor. First Cong. Ch..... | 28 51 |
| Stonington. First Cong. Ch. b. of Books, val. \$30..... | |
| Terryville. ESTATE of Jason Skinner, by Milo Blakesley, Ex..... | 100 00 |
| Woodbury. G. H. A..... | 1 00 |
| Woodstock. First Cong. Ch. for a Teacher..... | 46 00 |
| Wolcott. Ephraim Hall \$30., Cong. Ch. \$10..... | 40 00 |

NEW YORK, \$1,841.83.

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| Ballston Spa. "A Friend aged 81 years" \$40, Miss. O. G. \$1..... | 41 00 |
| Batavia. I. M. B..... | 50 |
| Binghamton. Mrs. R. Mather..... | 10 00 |
| Brooklyn. Mrs. Sarah J. Tappan \$150. to const. Mrs. HANNAH W. FULLER, Mrs. MARY B. CURTIS, Miss. CAROLINE B. JACKSON, Miss. ELLEN D. JACKSON and Miss CORNELIA W. JACKSON, L. M's., A. F. Hazen, \$50., E. H. Johnson \$1.60..... | 201 60 |
| Camden. Cong. Ch..... | 13 78 |
| Candor. Cong. Sab. Sch..... | 12 40 |
| Champion. "A Friend"..... | 5 00 |
| Clyde. Sylvester Clarke..... | 5 00 |
| Deansville..... | 1 25 |
| Deer River. Cong. Ch..... | 5 00 |
| Elma. Mrs. E. S. A. Bancroft..... | 3 00 |
| Fulton. Mrs. S. F. Case, A. Loomis and Ira Bristol \$10. ea. Lewis Loomis and Mrs. G. Salmon, \$5. ea., Mrs. S. Dwight, \$2., Mrs. E. N. \$1..... | 43 00 |
| Gaines. Cong. Sab. Sch..... | 16 00 |
| Galway. Mrs. Ann E. Benton..... | 25 00 |
| Harlem. Cong. Sab. Sch. for Oley Scholarship Howard University..... | 60 00 |
| Ithaca. D. C. Hazen..... | 5 00 |
| Jamestown. E. B..... | 50 |
| Jamestown. Rev. Geo. L. Edwards..... | 5 00 |
| Lewis Co. "An Old Friend,"..... | 32 33 |
| Lockport. Cong. Ch..... | 28 00 |
| Lockport. J. O. K..... | 1 00 |
| New Hartford. Rev. Saml. Wells..... | 3 00 |
| New York. Church of the Puritans, \$55. "A Friend," \$5..... | 63 00 |
| Perry Centre. Cong. Ch. for a Teacher..... | 36 75 |
| Poughkeepsie. Mrs. Margaret Jane Myers \$30., First Reformed Ch. (Rev. A. P. Van Gieson, Pastor) \$25.90., "A Friend" \$13.10, D. R. T. \$1..... | 70 00 |
| Prattsburg. H. A. & R. W. Hopkins..... | 10 00 |
| Smyrna. First Cong. Ch..... | 19 50 |
| Sodus. Dr. A. Yale and Mrs. B. Rice \$5. ea., Mrs. A. Gaylord, Mrs. C. Moody and Anstine Rice, \$2. ea., 6 Individuals \$1. ea., J. L. 50c..... | 22 50 |
| Spencerport. M. V. A..... | 50 |
| Syracuse. ESTATE of Gad Lawrence \$1 00. (less tax and expenses) by Mrs. H. Kingsley, \$937.75, John C. Hitchcock \$10..... | 947 75 |
| Vermont. Mrs. M. A. G. Sears..... | 149 62 |
| Verona. Missionary Soc. by Geo. Crandall..... | 4 21 |
| West Macedon. "Grandma Blackmon"..... | 3 00 |
| White Plains. G. B..... | 1 00 |

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| East Orange. Grove St. Cong. Ch. to const. REV. ALLEN MCLEAN, L. M..... | 40 00 |
| Marlboro. Miss. C. L. Heyer, \$1.65, D. D. B. \$1..... | 2 65 |

PENNSYLVANIA, \$246.

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| Farmer's Valley. J. E. O..... | 1 00 |
| Library. Peter Boyer (of Leonard)..... | 30 00 |
| Pittsburgh. ESTATE of Chas. Avery..... | 200 00 |
| Russellville. John Y. McNeil..... | 5 00 |
| Troy. Chas. C. Paine..... | 10 00 |

VIRGINIA.

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| Leesville. Freedmen for Schools..... | 47 00 |
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KENTUCKY, \$711.30.

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| Ashland. H. Means..... | 5 00 |
| Covington. Bureau R. F. & A. L..... | 43 00 |
| Lexington. J. G. Hamilton..... | 10 00 |
| Louisville. Freedmen for Schools, \$114.80, Bureau R. F. & A. L. \$160..... | 264 80 |
| Versailles. School Children..... | 1 50 |

TENNESSEE, \$940.00.

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| Chattanooga. Bureau R. F. & A. L..... | 60 00 |
| Gallatin. Bureau R. F. & A. L..... | 6 09 |
| Memphis. City School Fund..... | 3 00 |
| Nashville. Bureau R. F. & A. L..... | 450 00 |
| Smyrna. Bureau R. F. & A. L..... | 20 00 |

NORTH CAROLINA, \$133.75.

| | |
|------------------------------|--------|
| Dudley. Individuals..... | 75 |
| Raleigh. Pub. Sch. Fund..... | 135 00 |

SOUTH CAROLINA.

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|--------------------------------------|--------|
| Charleston. Bureau R. F. & A. L..... | 150 00 |
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GEORGIA, 10,751.40.

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| Atlanta. Atlanta University, \$903.60. Bureau R. F. & A. L. \$705., Storrs School \$62.80..... | 1671 40 |
| For construction Normal School Building..... | 900 00 |
| Marietta. Bureau R. F. & A. L..... | 50 00 |
| Savannah. Walter L. Clift, to const. Hon. JOSEPH W. CLIFT, L. M..... | 30 00 |

FLORIDA,

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|------------------------------|------|
| Gainesville. S. S. Coll..... | 3 50 |
|------------------------------|------|

ALABAMA, \$33,177.27.

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| Athens. Public School Fund \$344, Freedmen for Schools \$90..... | 434 00 |
| Marion. Public School Fund, \$540., Cong. Ch. \$9.70..... | 549 70 |
| Montgomery. Freedmen for Schools..... | 4 25 |
| Selma. City School Fund..... | 1090 00 |
| Talladega. Freedmen for Schools, \$269.85, Bureau R. F. & A. L. \$150., Lewis E. Parsons, \$100. Sam'l. McLane \$60., J. N. Brown \$50., "A Friend" \$50., J. Pierce \$35, Ransom Williams \$24., James McCann and Ed. Simmons \$18. ea., J. A. Morris \$16.50, N. McAfee, E. W. Sparhawk, P. M. Beebe, Henry Hedding, Geo. W. Lewis, Warren Bingham, S. Cruikshank, Jessie Simmons, Al red Knox and Ed. Robinson \$15. ea., Allen Robinson \$12, Sun Ass'n \$12, Concert, \$10.75, Col. Story, Caesar Bailey, and Hilliard White, \$10. ea., Isobel & Son \$10, John Walker \$8.10, Saml. Murphy \$8.25, E. Watkins \$6., Y. Sims \$6.25, S. Bozeman \$5.10, Nichols and Jones \$5. H. Williams \$4.50, W. H. Cokes \$4.25, O. McAlpine \$3.77, John Sims \$3, Alfred Thrift \$2..... | 1099 32 |

MISSISSIPPI, \$2,181.90.

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|---|---------|
| Brookhaven. Freedmen for Schools..... | 126 55 |
| Columbus. Local School Fund \$310., Freedmen for Schools \$10.15..... | 320 15 |
| Grenada. Freedmen for Schools..... | 2 60 |
| Bureau R. F. & A. L..... | 1529 00 |

LOUISIANA.

New Orleans. Straight University, Tuition
\$1,213.60, Concert \$300.....1513 60

LOUISIANA and TEXAS.

— Bureau &c, &c, during the year. 26,700 00

TEXAS, \$169.67.

Columbus. Bureau R. F. & A. L..... 15 00
Huntsville. Freedmen for Schools..... 10 00
— Bureau R. F. & A. L..... 60 00
— Freedmen for Schools..... 84 67

ARKANSAS, \$378.10.

Batesville. Freedmen for Schools..... 7 10
Pine Bluff. School Board..... 151 00
— Bureau R. F. & A. L..... 220 00

MISSOURI, \$103.

Lamar Wm. O. King..... 3 60
Warrensburg. Sch. of Board..... 100 00

OHIO \$1,229.24.

Amherst. E. French, M. D..... 10 00
Bethel. S. N. Chaonell..... 1 25
Obampion. "Friends"..... 7 70
Cincinnati. Allen & Co..... 25 00
East Toledo. Mrs. S. B..... 50
Granville. "12th, Inf't U. S. A."..... 15 00
Harmar. Douglas Putnam \$250., Cong. Ch.
\$31.86, J. G. Stevens \$10., — \$10..... 301 86
Homer. J. W. Magoon \$5, G. W. Taylor
\$2., 2 Individuals \$1. ea., Others \$1.8..... 10 80
Huntington. "A Friend"..... 50
Huron. D. Garrett \$5., E. S. Ball, Mr.
Andrus and Lewis Schlich \$3. ea., 2 In-
dividuals \$1. ea., Mrs. M. 60c..... 16 50
Kirtland. Mrs. E. B. Wells..... 1 00
Laport. Cong. Ch..... 50 00
Lenox. A. B..... 1 00
Madison. W. B..... 25
Mansfield. John Cooper, (4 Sugar Mills)..... 40 00
Marysville. F. W..... 50
Martinsburgh. Cong. Ch \$12.75, Presb. Ch.
\$4.31, Mrs. E. Barnes \$5., M. Sims \$2.,
S. C. 50c..... 24 56
Monroe Centre. Miss Emeline E. Dean,
\$12., Miss Jane F. Starks \$4., 6 Individu-
als \$1. ea..... 22 00
Oberlin. J. W. Merrill..... 100 00
Olive Green. Cong. Ch..... 3 00
Sandu-Ky. Cong. Ch..... 40 00
Saybrook. D. M..... 1 00
Strongsville. Pailander Pope..... 5 00
Utica. Union Meeting Prest. Ch. \$15.90,
Levi Knowlton \$5., L. Knowlton and
Rev. Howell Phillips \$10. ea., J. Sperry
L. Smoot, Mr. Chapman and J. Bell \$2.
ea., 2 Individuals \$1. ea., Others \$1.25... 62 15
West Andover. By I. M. N..... 25 00
West Williamsfield. By I. M. N..... 7 00
Wakeham. Cong. Ch. (in part) \$26 90,
Amos Pierce \$30.52, Franklin Hall \$30.,
Wm. Denman \$3..... 90 42
Wauseon Rev. J. S. R..... 25
Walsworth. Cong. Ch. (ad'l)..... 5 00
Xenia. William Bradfute..... 2 00

INDIANA, \$68 14.

Beech Grove. J. S. Lasey \$5., 4 Individuals
\$1. ea., Others \$1..... 10 00
Indianapolis. C. C. Olin..... 5 00
Ligonier. T. H., Sen..... 25
Terre Haute. Cong. Ch..... 52 89

ILLINOIS, \$1,640.42.

Aledo. Free Presb. Ch..... 130 00
Chicago. First Cong. Ch. (ad'l) \$61., W. P.
McC..... 51 15
Delavan. Mrs. M. Townsend..... 1 25
Farmington. C. ng. Ch..... 25 00
Galesburg. ESTATE of Miss Gay by C. M.
Wing..... 983 77
Geneseo. Cong. Ch. (ad'l)..... 14 75
Geneva. Cong. Ch..... 23 06
Granville. Cong. Ch..... 108 81
Kewanee. Cong. S. S..... 19 05
Lamaille. Cong. Ch. (ad'l)..... 7 42

La Salle. Cong. Ch..... 25 00
Metamora. Cong. Ch..... 6 70
Mount Carroll. Union Meeting (in part)..... 26 00
Milburn. Cong. Ch. \$13. and Sab. Sch.
\$17..... 30 00
Naperville. Cong. Ch. (in part)..... 2 80
Payson. "Friends," \$15, Mr. Perkins \$5..... 20 00
Peru. Cong. Ch..... 13 20
Princeton. Cong. Ch. (in part) \$3 15,
Cong. Sab. Sch. \$24, Mrs. L. J. Kilborn
\$5..... 92 15
Providence. Cong. Ch. (in part)..... 25 26
Shirland. Cong. Ch..... 16 00
Woodburn. Cong. Ch..... 19 05

ILLINOIS and MISSOURI.

—, Bureau R. F. & A. L..... 410 00

MICHIGAN, \$260.51.

Adrian. A. J. Wood \$10., College (in part)
\$1 15..... 11 15
Benzonia. Cong. Ch..... 20 00
Berlin. Cong. Ch..... 50
Burnside. E. W..... 1 00
Chelsea. Cong. Ch. (in part)..... 18 60
Churches' Corners. "Friends"..... 6 15
Detroit. Jeff. Av., Presb. Sab. Sch. for
Mendi M..... 20 00
Grand Rapids. Second Cong. Ch..... 1 26
Hubbardstown. Cong. Ch..... 8 75
Mendon. Individuals by R. D. M..... 1 00
Muskegon. Wesley Wood..... 15 00
Newaygo. Cong. Ch..... 5 00
Olivet. Cong. Ch. (ad'l)..... 100 00
Otsego. Cong. Ch. (ad'l)..... 24 70
Union City. Cong. Ch..... 18 70
Vermontville. Cong. Sab. Sch..... 8 70

WISCONSIN, \$162.44.

Appleton. Cong. Ch..... 102 48
Beloit. Second Cong. Ch. \$11. (ad'l) First
Cong. Ch. \$10. (ad'l)..... 21 00
Genoa. Cong. Sab. Sch..... 5 50
Hartford. Cong. Sab. Sch..... 7 51
Shopiere. Cong. Ch. (in part)..... 25 96

IOWA, \$17.67.

Grinnell. Mrs. Amelia J. Hamlin..... 5 00
Hillsboro' John W. Hammond..... 5 60
Franklin. Cong. Ch..... 2 60
— "Signature"..... 5 00

KANSAS, \$66.

Cook's Ford. ESTATE of Ellen Ratty by
Mrs. J. Ratty, Ex. to const. Lewis &
LYMAN RUTTY, L. M's..... 60 00
Geneva. Cong. Ch..... 5 00
Gardner. E. H. Hunting..... 1 00

NEBRASKA.

Calla. Rev. M. N. Miles..... 5 00

MINNESOTA.

Hastings. Union Meeting..... 10 00
Lake City. Jas. E. Porter, (1 acre wheat)
for a Teacher..... 22 80

OREGON.

Salem. Rev. P. S. K..... 1 00

— R. Crawford..... 24 00

DOMINION of CANADA.

Granby. Cong. Ch..... 4 00

ENGLAND.

London. Miss. S. S. Ropes..... 10 00

FRANCE.

Paris. "Friends of the Freedmen," by G.
Monod, 8 fr..... 2 00

Total..... \$60,950.42

W. E. WHITING,

Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.
2. CLOTHING, of all kinds, for the suffering Freedmen.
3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.
4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed to your *post-office*.
2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes*.
3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK . W. E. Whiting, 59 Reade St.
BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.
CINCINNATI . Rev. E. M. Cravath, 176 Elm St.
CHICAGO . . . S. N. Clark, 38 Lombard Block.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of ——— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.